

G. R.
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VOL. I.--NO. 2.

was narrated by Mr. Newdegate with tolerable accuracy. The Under Secretary of the Colonies, Mr. Peel, stated that he knew of no law that would compel a man to take off his hat upon the Highway upon the occasion of such processions; but he added that there was a Provincial Statute which provided for the punishment of persons who interrupted public worship. The matter ended, by the Government promising to inquire into it.

AFFAIRS IN INDIA.

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The details of the news from India furnish some additional information that is quite inter-

The news from Burmah is still unfavourable. Captain Latta, the deputy commissioner of Pegu, and the most active of the frontier politicals, has been assassinated. Since the detection of the conspiracy of Rangoon, he had been very active in collecting information regarding the plans of the war party at Ava, a service for which is intimate knowledge of the Burmese language and character peculiarly fitted him. He had issued orders that the sentries should allow his

pies, who were, usually disguised as women, to pass unquestioned at all hours, and in consequence of such orders, the assassins who entered Capt. Latta's quarters disguised as women, on the night of the 8th were allowed to pass unnoticed. He was murdered when asleep, and so evidently did the assassins effect their object, that it was not until the next morning that his dead body was found in his bed, pierced with three dagger wounds—one in the neck, one in the right

The north west frontier is tranquil. The forts on the Kohat Pass, are being proceeded with, and the Affrides, having been promised twice their former amount of black mail for keeping the pass

The Murees again threatened to be troublesome in Upper Seinde, and an expedition against them is talked of. It is said that a few days before the last accounts they had collected a large body at the margin of the hill country, having with them the guns they took from Clibourne's detachment in 1846, for the purpose of a descent on the plains, but they found that Jacob was on the alert, and so refrained from action and made

Madras is threatened by a famine. Last monsoon was very unfavourable and the crops have generally failed; as yet there is only a severe scarcity, grain not being more than double the usual price; but it is now only the commencement of the dry season, and it is feared that this scarcity must before long become a famine. Government has removed the import duties on rice, and large public works will be commenced for the

employment for the people. The evils are aggravated by the ill-feeling against the grain merchants usual in such cases. The collector of Nellore has applied to government to coerce the grain dealers, but has been very properly rebuked ; but the apprehension of such coercion, either by authority or by mob, is of course a serious discouragement to the importation of grain. At Nellore the mob has already sacked the bazaar and granaries, carrying off every grain of food they could find.

The territory of Nagpore, or Berar, which has slapsed to the British, is one of the ten States India with which subsidiary alliances have been contracted. It has an area of 76,432 square miles, population of 4,750,000, and a revenue of 4,908-50 rupees. The territory of Nagpore is nearly as large as that of Hyderabad, and as we have lately sequestered for debt, the greater portion of the Nizam's dominions lying north of the Godavary, we have now possession of two thirds of a great island, 2 Indian chodee large, (an actor

The Nizam's dominions are in a worse state than ever; the government is utterly powerless, and the country is covered with bands of predatory Rohilla horse, sacking the villages, abusing

women, and fighting with the Arabs, wherever they find them. One of these has lately picked Daimapoor, (a town situated on the boundary, about 120 miles from Hyderabad,) and carrying off property to the value of £20,000, and using the women, the greater part of whom, being of high caste, have destroyed themselves in consequence. Colonel Bremner, of the Fifteenth Madras Native Infantry, travelling by dark from Hyderabad, with his wife and grown up daughter, was, on his return, on the 10th inst., at the British command in Nagpore, was attacked by

of these bands. The Colonel was severely taken, and plundered of all his property, even to the bedding of the palanquin. Every particle of anything on the persons of the travellers was taken away, and they were indebted afterwards to the good nature and sympathy of the hawk-mongers at the nearest stage for some simple native clothing, with which they were obliged to be content until relief was sent them from Kanchi and Secunderabad.

SUPPOSED ATTEMPT TO BREAK INTO WINDSOR CASTLE.—Next to setting the Thames on fire a more glorious entrance into Windsor Castle would appear to be the most impossible thing, to effect, and yet there is every reason to be believed the attempt has been made. It is stated, on reliable authority, that Colonel the Hon. A. N. Hood, of Amberland-lodge, Clerk-Marshal to his Royal Highness Prince Albert, arrived at the Windsor terminus of the South-Western Railway, by the

train about midnight on Monday. When the South-Western Station was erected, some 25 years ago, a private carriage-road was made to the foot of the Slopes to the castle, the entrance being immediately opposite Her Majesty's sitting-room. The road is used only by members of the Royal family and by gentlemen attached to the Royal household. On leaving the train at Monday night Colonel Hood proceeded by the Slopes, as the nearest way to the Castle, and

seven or eight men with their faces blackened and their feet muffled; if he might judge by the senseless character of their movements. The rufians fled at the approach of the hon. and gallant gentleman, and have not since been heard of. In inquiry, it appeared that the suspect burglars were observed by the sentinel on duty at the corner of Prince of Wales's Tower (on the basement of which is the gold pantry,) and that he, looking down from the Terrace, threatened to fire.

"Looking down from the Terrace, threatened to fire
 on them. To this they replied, that if he at-
 tempted to fire, or give the alarm, they would
 blow his brains out. The hostile parley had pro-
 ceeded thus far, when Colonel Hood entered by
 the lodge-gate in Datchet-lane, and the bureau-
 blebless¹ supposed that he was at the head-
 quarters sent to capture them. This will
 their precipitate flight and subsequent
 the arrival of Colonel Hood at the

From Frederick Douglass's Tablet.
LETTER FROM GERRIT SMITH, M. C.

WASHINGTON, March 6th, 1854.
FREDERICK DOUGLASS:—MY DEAR SIR:—An hour ago, I gave my vote against the Homestead Bill; and that vote, notwithstanding I had made a speech in favor of it: and that too, notwithstanding I have, for so many years, loved, and advocated, and acted on, the great essential principles of the Bill.

My apparent inconsistency in this case is explained by the fact, that just before we were called to vote on the Bill, it was so amended, as to limit its grant of land to *white* persons.

If my fellow land-reformers, with whom I have, so long, toiled for the success of our land-reform doctrines, shall be aggrieved by my vote, I shall be sorry. Nevertheless, I can never regret my vote. I was a *man* before I was a *land-reformer*. And, for the sake of no gains, however great, or however many, can I consent to ignore the claims and even the fact itself, of a common manhood. But the advantages, which are sought, at the expense of trampling on human rights, are not gains. Such gains are losses—even to those, who get them. The Homestead Bill would have been purchased at too dear a rate had it proscribed only one negro, or only one Indian. The curse of God is upon the Bill, or there is no God. There is no God, if we have liberty to insult and outrage any portion of his children.

To reconcile me to the Bill as amended, I was told by one of the Members of Congress, that the colored people would not be shut out from the public lands;—but that they could still buy them! That is, the colored people must buy their homes, whilst the white people are to have free homes! What a comment this on the great justifying doctrine of negro-slavery, that the negroes are unable to take care of themselves! What a spectacle of merciless cruelty we present! The most frightful passages of history furnish no parallel to it. Our National Legislature joins our State Legislatures in holding out to the free colored people the hard alternative of returning under the yoke of slavery, or of being shut out from our broad continent. And, then, the excuse for this treatment is no less unreasonable and insulting than the treatment is cruel and murderous. It is, that the free colored people are too ignorant, and lazy, and worthless, to deserve any better choice than slavery or death.—And this is the excuse of those, who shut out the colored people from schools; and drive them into negro-pens; and banish them from society; and mark them as physical and moral lepers, to be everywhere shunned, and loathed, and hated!

That our free colored brethren should in these circumstances be no more discouraged and dejected; no more self-despairing, and self-despising; no lower in intelligence, and morality, and thrift, is to me amazing. That the mass of them should, notwithstanding the depressing, crushing influences upon them, be still rising and bettering their condition; and that there should be rapidly multiplying instances among them of the acquisition of wealth, and of distinction in writing, and oratory, and general scholarship, is more than I had supposed to be possible.

Your friend,
GERRIT SMITH.

DISCUSSION ON COLONIZATION.

From the Norristown (Pa.) Olive Branch.

The discussion of the Colonization question, between Rev. J. Morris Pease and Samuel Aaron, came off last Wednesday and Thursday nights, according to announcement, and although a shilling admittance was charged, the Hall was most densely crowded. Colonization has been "the order of the day" in this place, for several weeks, and yet the interest of the people on the subject seems to be still increasing.

Being so near the close of the week, our paper was nearly ready to go to press, and we cannot give any extensive report of the discussion.

The friends of both champions came there with sanguine hopes of victory—each party believing that Truth was on their side, and their respective chiefs were competent to maintain it. The result is before the community, and any opinion we express will not change the opinion of those who were present. We believe that all feel that Mr. Pease was *completely* routed.

It is the opinion of many that such a brilliant victory as that of Mr. Aaron, was never gained more easily.

We are moderate in our opinions, we are ultra on anything. We prefer to be governed by calm understanding, rather than by feeling. We went to the discussion, we think without bias, without prejudice—willing and anxious to yield our pre-dilections should we be convinced. We went there to reach the truth if possible, and we now state, in all sincerity, that the Colonization scheme, as a means to redeem Africa, and as a means to elevate the colored race of this country, was totally refuted. Mr. Pease's previous statements touching that measure were fully and fairly invalidated.

During his lectures last week, he made many sweeping and improbable statements and assertions. Some of these were nailed most effectively before his very eyes. For instance, he asserted, that Lieut. Forbes, of the British navy, had been discharged from service, because he declared that slavery existed in Liberia some years ago. Mr. Aaron proved that said officer was never cashiered, and still continued in the British Navy. Mr. Pease had asserted that the genius of Colonization had emancipated *eight hundred thousand slaves* in thirty-five years. Mr. Aaron proved—as every school-boy might now—that the number of slaves emancipated in that period of time, by all the influences put together, have not exceeded fifty thousand—only fourteen hundred having been emancipated during the past year. Mr. Aaron's remarks on these two statements, Mr. Pease did not notice at all—he did not attempt an explanation and passed them by in silence. Being thus convicted of gross and inexcusable misstatements, his veracity as a man is self-impugned, and thus his "facts" lose all credibility in general.

Mr. Aaron next endeavored to show that Colonization was founded on prejudice against color. To prove this he called upon Bishop Payne, of the African Methodist Church, to testify that Dr. Durbin, an eminent Colonizationist, had told him (Bishop Payne) so in conversation some time ago—Mr. Pease had the meanness to call in question the Bishop's testimony, and demanded his credentials, which he received the next night. Mr. Aaron called upon Mrs. Mason,

the wife of a Presbyterian Missionary in Liberia, who returned from that country in months ago, on account of her health. She stated that the climate was exceedingly unhealthy, and that the emigrants suffered greatly from disease; that it was a particularly unfavorable country for the poor—wages low and employment scarce, as the Colonists have their work done by enslaved natives—and that the poor suffer for want of all the necessities of life; that no effort is made to instruct the natives, and that they are not admitted in church; that servitude there is as bad as American slavery—that natives are bought and sold, and beaten as here; that it was next to impossible for the poor to get away from there, as they could not raise the means to pay their passage—she knew great numbers of emigrants who wanted to come back, but they could not get away; that letters were intercepted at the Post Office and examined, and if unfavorable to the Colony, they would not be sent; that President Roberts, and other dignitaries traveled on the backs of the natives as we do on horse back, (the last statement of Mrs. M. Pease acknowledged as true,) and many things of the same sort.

Mrs. Gantt, another colored lady recently returned from Africa testified to the same things. Mr. Pease again had the meanness to impugn the statements of those women, though he had never been there himself. He was ready to brand every body as a liar who would not corroborate his own "facts," though many of them had previously been proven to be false. He read a long list of Reverends, Right Reverends, Generals, Honorables, &c., &c., as members of different Colonization Societies, to prove that it is a good thing. (The same list of dignitaries might be read to prove that Slavery and the Rum-traffic are good things.) He read long and prosy letters from interested parties in Africa, published in his own paper, lauding Liberia, as a paradise.

On the 2nd evening, these women brought letters proving they sustained unimpeachable character, and were prominent members of Churches in Philadelphia—their own pastor being present to testify to their merit.

Mr. Aaron called Mr. John D. Phares, of this Borough, who spent several years on the coast of Africa, and who corroborated all the ladies said—except the interception of letters,—of that he had no knowledge. He affirmed most implicitly, that slavery, in its worst form existed Liberia, &c. Mr. Pease again had the extreme courtesy to question the veracity of this man, and to disprove it he read the Constitution of the Colony.

These statements are highly probable—they are exactly what we would expect from a Colony founded by such influence. The emigrants are mostly slaves, emancipated for the purpose. They are taught here by the society sending them, that slavery is right—that extortions and violence are justifiable—that might makes right, and what is to hinder them from making slaves of the natives? Their previous education, their religion, and their ideas of republicanism do not, and now we ask what can restrain them from it when the inducement is presented?

The last speech of Mr. Aaron was a magnificent effort. He urged the people to remember that this array of living witnesses were more trustworthy, than the letters of the interested men of the Society—that the Colonization scheme was the truckling tool of the Slave Power—that it was originated and controlled by slave-holders for their peculiar interests. He read from Mr. Pease's own letter to an Alabama Planter, assuring him that Colonization would not interfere with the Slave system in the remotest degree. He depicted the cruelty and injustice of the scheme, and the duplicity of some of its prominent votaries, with thrilling eloquence and power. In sober truth, every statement and argument advanced by Mr. P., was promptly met, and most triumphantly refuted.

Mr. P. has made no converts here—at least none to his side, that's certain. We would advise him to go to Africa himself, and try to remove some of the evils of that country before he urges the colored people to go there—he need not be afraid of dying, for if he has faith that Africa is to be redeemed by his efforts, God will spare his life there. These are our honest sentiments?

P.S.—There was a Stenographic reporter on the stage the first evening—on the second evening he was absent. What was the matter?

THE PEACE DEPUTATION AT ST. PETERSBURG.

A letter was received on the 26th by Mr. Pease, of Darlington, England, from his brother at St. Petersburg.

Mr. Pease states that the deputation was admitted to an audience of the Emperor, which lasted half an hour. The Emperor received them most graciously, and expressed himself much pleased with the object of their visit, and the motives which induced them to make so long a journey. The Emperor afforded them every opportunity to express their views and stated to them at great length what he thought of the present state of affairs. He said they should not leave without being introduced to the Empress, and on the Empress entering the room the Emperor explained the object of their journey. On taking their leave, the Emperor shook them heartily by the hand; and on quitting the palace they were much struck by the cordial reception given to three plain, humble, simple men of peace.

Mr. Joseph Sturge, another of the deputation, states that the Czar received himself and colleagues in the most courteous manner, and listened with the greatest attention to the address which they were deputed to present to him from the pacific bodies which they represented. They were induced to hope from the tone and manner of the Emperor that it would have the effect of staying the warlike preparations which were going on all around them. At the conclusion of what may be termed the official audience, the Autocrat introduced the deputation to the Empress, by whom they were most graciously received. Although it was the wish of "the Friends" to be as quiet as possible during their stay in St. Petersburg, it appears that their presence in the capital of Russia creates no inconsiderable degree of interest among the inhabitants, and that when they are observed in the streets they are not unfrequently followed by crowds of persons who take a favourable interest in the object of their mission.

Mr. Sturge had intended to be in Birmingham on Monday next, but at the request of the Emperor the deputation have determined

to remain in St. Petersburg a day or two longer than it was originally purposed to continue.

AN INCIDENT AMONG THE FREED MEN OF JAMAICA.

A correspondent of the *Tribune* writing from Kingston, Jamaica, gives the following illustration of what freedom has done for some of them who once wore the yoke of Slavery:

"I had attended an anti-slavery meeting at the period of the August festivities, which are always observed by the peasantry, at the free village of Hastings, situated about twelve miles from Falmouth, in an interior direction and was returning home late in the evening, somewhat fatigued with the labors of the day, when in passing through another free village, called Granville, a black boy ran after me, saying, 'Mr. W—' wishes to see you, sir.' Reining in my steed, I inquired, 'Who is Mr. W—?' Upon which the boy replied, pointing to a neat house at a little distance from the road; 'He lives in that house, sir.' Now, it so happened that I had been struck with the appearance of the very house, as I rode past in the morning. There was about it an air of comfort that proclaimed its owner as being well to do in the world, and I wondered to whom it belonged; some retired planter, who has laid by something handsome, thought I. Here, then, curiosity was to be gratified. I rode up the avenue in full expectation of meeting Mr. Canetop or Mr. Dunder.

On arriving at the entrance of the house, I was, to my surprise, met by a respectfully dressed, and as afterward was shown, intelligent black man, who introduced himself to me as Mr. W—. He very positively asked me to walk in and take a glass of wine saying he had observed me at the meeting taking notes; I must be fatigued with that occupation, and my long ride, and must stand in need of refreshment, apologizing at the same time for what he called the liberty he had taken. I went into the house when I saw a long table laid with damask tablecloth, scrupulously white and clean, and set out with a handsome dinner service, among which some articles of silver spoons, etc., and cut glass were figured conspicuously. There were present a number of black and dark colored young men and women, with some of whom I happened to be acquainted—among whom I noticed a very fine young black man, the stepson of W—, who had recently been married to a young woman who was also present. After a glass of wine it needed but very little pressing to induce one to partake of a substantial and even elegant dinner, and I spent one of the most pleasant evenings I have enjoyed, and did not reach Falmouth until 9 o'clock at night, which I did, highly delighted at the hospitality and the delicate politeness of my worthy host.

And yet this man, previous to the first of August, 1838, had been a slave on a sugar estate. This is no isolated case. There are many in Trelawney and other parishes, who have got on as well as Mr. W—. The above mentioned incident carries with it its own commentary.

FOOTPRINTS OF SLAVERY.

The Buffalo Express contains the particulars of an attempt on the part of a Methodist clergyman of Missouri, the Rev. Pleasant Ellington, to obtain possession of the body and soul of John Freeman, a respectable colored man, who had resided several years at Indianapolis, and gained a competence and the respect of the people by his industry and good conduct. Ellington claimed him as his slave, a fugitive from his service in Kentucky, and, having made oath that such were the facts, before a U. S. Commissioner, was in a fair way to reduce a free man to slavery, as was the case with Solomon Northup. But by the representations of the citizens of Indianapolis, who it seems were not anxious to get rid of their colored townsman, the Commissioner was induced to postpone his decision for sixty days, to permit Freeman to obtain evidence to oppose the claim, from Virginia, where he had lived a freeman. Leroy Pattilo, an aged and respectable person, responded to the appeal of the endangered black man, and coming to Indiana at once recognized his old acquaintance, and maintained that he was no chattel. Ellington insisted upon further proof—and slaveholders in Alabama and Georgia testified in behalf of the injured colored man. He was saved; but the kidnapper let go his hold very reluctantly—

But for the public sympathy, and the prompt measures adopted, a man who owed no service to the task-master, either morally or legally, might have now been sweating under the lash of some brutal Legree. As it is, he has been put to an expense that swallows up all his little property. This is the sort of thing that Nebraska is menaced with. Men and brethren! shall it be accomplished?

Another case, differing somewhat from the above, although of but slightly greater hardship, has recently occurred in New Orleans. It is well known that in the slave States, some of them, at least, the taint of negro blood condemns the possessor to the condition of his mother, and there are numerous slaves as white as many whose descent is purely Caucasian. Several most distressing cases have been noted, and one in Baltimore not long since, in which this taint has subjected white women to cruel persecution. In New Orleans there resides a family named Pandelly, whose connections are extensive and influential. Some of them have been scholars and teachers of high repute. One of them recently became a member of the City Council, from which an attempt was made to eject him, on account of falsely alleged negro descent. The prosecution was abandoned, the charge being proved unfounded if not malicious; and the injured person instituted a suit for damages; which, however, were not awarded, notwithstanding the family had suffered severely from the scandal. It appears that the cross is of the Creole French with Indian blood. The great-grandmother to whom the several branches trace their descent, was the supposed daughter of an Indian mother by a father, and was known by the sobriquet of La belle Sauvageuse. The family name was Dimitry, and several of the sons have been distinguished as scholars. A daughter married a Mr. Pandelly, from whom descended the plaintiff in the case alluded to. His case was decided in his favor by the court; but he was made to suffer, in common with all his family, from this unjust prejudice, which the laws sustain against the descendants of colored persons.

Thus we see the barbaric features of Slavery exhibiting themselves on every hand.

Are they such as commend the system to an enlightened Christian people?—*Rochester Democrat.*

THE ENGLISH POWER IN INDIA.

Count de Noe who has resided a long time in India, and is said to be thoroughly conversant with the resources of the British in that country, has addressed a communication to a Paris journal, upon the dangers that are generally believed to threaten the British Indian possessions, by invasion from Russia.

He is confident that the English have nothing to fear from an attack by Russia.—The reason he assigns for his belief are substantially as follows: The military power of England in that country is already great and increasing every day, both in men and materials of war. The military confederation of the Sikhs has ceased to exist, and their whole territory is annexed to the British possessions. The Russians would not find a single Indian nation which could or would wish to aid them in overcoming the English dominion. The Indians know the English well, and they have no knowledge of any other European nation, and they could not be persuaded to second a plot of any other nation, of whose manners and customs they are entirely ignorant. They fear that they would lose rather than gain by any change. With the English for their rulers, they see their religion, their property, and all their manners and customs respected; and they would not willingly hazard this state of things by a mere change of masters.

The difficulties of an attack upon the country by Russia are so great, intrinsically, that no one who is acquainted with the circumstances can entertain such an idea for a moment. The immense distance between the two countries; the extensive deserts to be traversed; the difficulty of sustaining an army, which for such an attack must be very numerous; the inconvenient routes by which troops and munitions of war must be transported; the water in certain parts of the deserts which it would be necessary to traverse; the fatigues and diseases incident to a change of climate, and the certain loss of horses and beasts of burthen; all concur to demonstrate the absurdity of such an undertaking.

And even admitting that an expeditionary corps might arrive in good condition on the frontiers of India, who can doubt that the English would be fully prepared to receive them? They would have at their immediate command a numerous, powerful, courageous, well-disciplined and equipped, and well-fed army, ready for action. The issue of a first attack would certainly be in their favor, and such a check to an enemy without means of retreat or of succor or of reinforcements, would be fatal.

The alliance of Persia with Russia in an expedition against India, is considered by Count de Noe as an illusion. Persia has no good troops, and she would find in the Indian population on her frontiers inveterate enemies, who detest her, and who would under such circumstances be of great use to the English. The English, moreover, would only have to send a squadron into the Persian Gulf, to insure from that nation a speedy demand for peace.

The English army in India, including European troops and native militia, numbers 300,000 men. The latter are said to be excellent troops, and devotedly attached and faithful to their flag. The English have also a very considerable fleet, which would be efficient in the India seas; and it would be indispensably necessary, *a sine qua non*, that any foreign power which should attack India should be mistress of the sea.—*Boston Traveller.*

THE ABBE DE LAMENNAIS, a zealous ecclesiastic during the first half of his life, and an animated dissenting free-thinker during the latter portion, died last Monday, at the age of 72 years. He renounced his allegiance to the Church of Rome, in consequence of two interdicts launched by the Pope at a book and newspaper of his, in which he maintained that the church ought to be independent of the state in pecuniary matters. Since this separation, he has hated Popes and Popery, priests and priesthood, with very genuine fervour. He was a Carlist under Napoleon, and when the Bourbons were restored, commenced an opposition against them. He was fined 36 francs under Charles X. and imprisoned a year under Louis Philippe; under the republic, he was a leader of the Mountain. Since the *coup d'etat* he has been translating Dante, but has left nothing sufficiently advanced to be published. His life has been an exceedingly inconsistent and turbulent one, and the Churchmen consider his "works scandalous and his end deplorable." Two of his books, "Indifference," and "Thoughts of a Believer," are works that will last. His funeral took place yesterday. According to his last instructions, no religious rite was performed; the coffin was not carried to church, but its way to the tomb, no prayer was said over the grave, where he was buried—which was in the common trench of the poor. In five years this trench will be dug over again to receive more tenants. In all this M. de Lamennais is consistent with the pantheistic profession of the last years of his life; but it must be confessed that such an example, coming from a man of such brilliant intelligence and profound learning, is likely to exert a deplorable influence. The Government announced that as it heard the funeral was to be made the occasion for an anti-religious demonstration, it would allow none but the relatives of the deceased to follow the hearse. As Lamennais had ordered that only eight persons whom he named, should accompany his remains, the precautions of the police were needless. There was not the least crowd or disturbance.—*Paris Correspondent of the N. Y. Tribune.*

GHOSS SUPERSTITION.—Incredible as it may appear, there are still persons to be found in Canada, who believe in the existence of witches, and of the practices formerly ascribed to them. In the neighbouring county of Russell lives an aged dame, whom the superstition of her neighbours has from some cause or other invested with the character of a witch, and to whose malevolent agency are ascribed all the cases of mental malady, and lingering sickness that have occurred for some years in the neighbourhood. On the principle, we suppose, that there is no poison to which Providence has not provided an antidote, the neighbourhood has also furnished a person of opposite sex, who has for some time followed the lucrative and pious occupation of exorcising the witch, at the rate of six dollars per victim. A clergyman from

Bytown hearing of the absurd stories that were afloat, remonstrated with the man, and so far apparently with success, that he promised to forego his calling in future, although we have heard of his having restored any of the fees previously received by him for his supposed mastery over the Black Art.

To argue the enlightened persons from the supposed witch's vicinity, out of their belief in her supernatural league with the power of darkness, seems so far a hopeless task, and it is even at this moment believed that a person laboring under a disease of the liver is a victim of her diabolical machinations. An instance came under the personal knowledge of the writer two years ago in which the sickness of an individual was ascribed to her agency. Nor is it possible to reason persons, otherwise apparently intelligent, out of this belief, the Witch of Endor being appealed to as an unanswerable argument that such things can exist.—*Bytown Citizen.*

PROVINCIAL FREEMAN.

SATURDAY, MARCH 25, 1854.

Agents.

Rev. WILLIS NAZREY, Toronto.
Rev. J. B. SARGENT, Toronto.
Rev. Wm. H. JONES, Toronto.
Rev. H. J. YORKE, Pastor of Sover Street Chapel, will canvass this paper for Subscribers, forthwith.

NUMBER TWO.

We know not what better caption to give our Leader, than the one above, for what we have to say is on various topics connected with the appearance of this number, and the future prospects of the *Provincial Freeman*.

When the first number was issued, all things looked dark and dreary, as to the prospects of this enterprise. Nobly knew how the Press would regard it. We did not know how Abolitionists would greet us, except that we knew of some of a peculiar sort, who would either regard us coldly or oppose us. How the Black People would respond to the effort, was doubtful, also, because there was much to be apprehended in the shape of combined foolishness and wickedness in certain quarters, of an interested and selfish sort.

But the spirit of the London Convention, in spite of its enemies, who attended it (opposing it before and after its being held)—consistent soul—the result of canvassing in various towns in Canada and in the States, the friendly greeting of our brethren of the editorial corps; all show us that something may be done, and good may be done, too, with an enterprise like this. The energy, the activity, the union, the public spirit, with which our own people and our friends have responded to the effort made to establish an independent Paper, among the heretofore oppressed class in Canada, indicate a state of progress, and foretoken a prospective prosperity, every way encouraging and refreshing. It is to be hoped, that Mr. Ward's visit to Britain, will not be without good results, in this direction. Though that visit was not directly connected with, or in behalf of the *Freeman*, it will, be still, seen that his very appearance in Europe, his acquaintance with philanthropists of the old world, the extension of his correspondence, and the increasing of his influence, will all tend to make him the more useful, as the Editor of our Journal.

Already, the co-operation of powerful personages has been enlisted in our behalf, and the pen of one of the most influential Editors, in one of the cities of the north, is engaged to contribute to our columns. And though it took some what pretending in persons as humble as we, the remark may be maintained, that should the *Freeman* survive the critical period of its early childhood, it will be no unimportant medium of communication between the friends of the downtrodden on both sides of the Atlantic.

It is a matter of some interest to the friends of this undertaking, that it has not been begun hastily and imprudently. The first number was published and paid for. No other was issued, until it was ascertained that the enterprise bore fair to be successful. This number appears as the fruit of such practical inquiries, as the evidence of a reliable basis for future hope, and as an earnest of probable, if not certain success. Still, but partial canvassing has been done, either in the States or Canada. When, therefore, the several members of the Publishing Committee, the different friends in localities, the Stockholders and the Agents, shall have fairly and faithfully canvassed, there is less reason to doubt than to feel sure of success.

Having said so much, we will now take the liberty of meeting the question—

WHY ESTABLISH THIS PAPER?

1. We answer, because the interests of the large and growing colored population of Canada demand such an organ, for several reasons. We now number some 40,000, it is to be presumed, with constant accessions being made to our numbers. The accessions are not of escaped slaves, only, but along with these, a number of intelligent, influential, wealthy free men, of various occupations, who are abundantly capable of contributing to the very best wealth of our beloved country. A like class, in the neighboring States, know nothing of Canada, and they never will know, until they can have some cheap, reliable means of information furnished by persons on the spot. Lectures and tracts have done and will do much to give this information; but these cannot be so multiplied as to meet the demand, but they do increase it. They who read a tract, or hear a lecture, wish to read or hear more.

Such need intelligent information of our climate, soil, productions, institutions, customs, laws, progress, &c., &c.

Besides, there are some colored people in the States, who are most strongly prejudiced against Canada. They prefer Yankedom, with disfranchisement and oppression, religious and political, existing and increasing, to a land of impartial laws and a Constitution knowing no distinctions of color, and a Government in which all alike participate, and a sovereign who lives chiefly for the welfare of her subjects. Some of this class actually throw dust in the eyes of persons who propose to cast in their lot among us, by misrepresenting our condition, our institutions, our Government, &c. We need a paper to meet this class, and to inform the inquiring class. And, right here, though for the thousandth time we may as well add, that if for nothing else, we need a paper to expose the false tricks, selfish plots, and lying impostures of parties who make a trade of going to the States to lie, by representing the Black Population of Canada as being in a starving condition. Indeed we must either cease to blame people on the other side for believing us to be a set of paupers, or we must sustain some reliable medium through which the contrary shall be known—the truth in opposition to the falsehoods of itinerant self-seeking impostors.

2. We need an organ, too, for making our

voice heard at home. Some of our wants, grievances and demands are peculiar to ourselves. It is so with other classes. We form a considerable element in the political constitution of our country, one way and another. As the great country grows, we grow with it; as it improves and progresses, we are carried forward on the bosom of its onward tide. Questions will arise affecting us as a class, which we must know how skillfully and efficiently to meet. To be always at the mercy of the demagogue of the hour, is neither safe, dutiful, nor in any sense becoming. We must allow our fellow subjects to know who we are and what we want, through our own authorized mouth-piece. Hence we must have a mouth-piece. Is not that plain?

Besides, it is due to our Constitution and Government, that we should train ourselves so as to fit us for the discharge of the duties of freemen, in full. Such freemen we never were before; and hence the need of our being fitted as well to look after our rights and interests as to discharge our duties.—We beg to ask special attention to those two points. They are, to our own mind, matters of importance. Indeed, upon our first arrival in Canada they struck us forcibly, and every day, their importance to us has increased.

3. We say it in no ill spirit, but whatever blame may be cast upon us for saying it, it is neither to be denied nor concealed that there is not and never was a newspaper in Canada which represented the intelligence of colored Canadians; never one, whose respectability made it such a paper, as in a free country we need not be ashamed of. We do not ask the friends of the Paper, nor the Publishing Committee, nor the Stockholders, to be responsible for this remark. We say it on our own responsibility, and if anybody chooses to find fault with it, let him write to us, and he shall have his say in our columns. But we venture to say that our statement is simply true.

4. We beg to add, that none of the papers published by our people, in the States, answer our purpose. They either pass us by, in cold contempt, ignore us altogether, keep themselves or their readers, or both, ignorant of what Canada is, or in some other way, by opposition or neglect, disparage us, as much as convenient. They will do us but very little good. We recollect a paper, of small size, published and edited by a Mr. What do you call him? called the *Impartial Citizen*, wherein there never was one column of information concerning Canada. And one of the reasons was, the Editor knew next to nothing about Canada. We fear that other Editors in the States, will be of as little service to us as that gentleman then was.

Good friends, we have a paper because we think we need one, and we have told you some reasons why. Do you agree with us?

But listen to us and we will add a word still further.

There is an importance in the position of the Colored Population of Canada in particular, and British America, in general, which we, nor our friends here, or in the United States, sufficiently estimate. We ask attention to this point.

In no country, in the world, does the condition of our people bear relations so important to the cause of the enslaved, as here. We have two great falsehoods to live down; two great *Yankee lies* that we have reason to know, are doing us the greatest mischief, on more than one Continent. They are,

1st. The Negro is unfit for Freedom.
2nd. The Negro cannot live on terms of equality with the white man, on the American Continent.

The discussion of these two points we will neither use the time, nor the concession to enter upon, now. All we ask attention to, just at this moment, is, that the development, education and progress of Canadian colored men, will do more to stamp those two Anglo-Saxon assertions with their native falsity, than anything else this side of Heaven, can do. Slaveocrats cannot and will not see progress in the West Indies. They can hinder it in the United States. The progress we make in Canada, is so near to them, it has so much to do with their former victims, and, at the same time, is, through God, so completely, and for ever, beyond their reach, that they must see it, must feel it, but cannot hinder it. Who cannot see that a respectable Paper will greatly aid this work?

MR. WARD'S TOUR.

Accounts from England, of a reliable character, bear evidence to the great amount of service—abiding service—done the cause of Anti-Slavery as well as Temperance and other measures of reform, by Mr. Ward, since he left America, in April last. A new era in the history of colored Americans seems to have been ushered in by reason of his special labors.

Anti-Slavery men, colored and white, have visited Great Britain from America, and yet if papers so eminently qualified to give an opinion on capability, as the British Banner, Leeds Mercury, Cheltenham Free Press, &c., &c., are to be taken as evidence, he has distanced, far distanced his predecessors in the agency line.

Accounts from Scotland bear the same testimony to his usefulness. It is not only as the indefatigable agent of the Toronto Anti-Slavery Society, and as the representative par excellence of colored Americans, in capability, energy and address, that his tour is to be considered the most important ever made by a colored man to England, but it is that the occasion has at last been made and improved, to effectually wipe out the imputation of natural inferiority, wholesale destitution of the colored people of Canada, and wholesale pauperism, ignorance and servitude of colored people in the United States.

It has been clearly demonstrated, by the Cheltenham Address, that the free colored people of North America, and those among the slaves, who can make the opportunity, aspire to something more abiding than the dubious fame suited only to those who love to be pitied and helped. He has shown that they are not all paupers and mendicants; but that a sense of self-reliance supports them against the united opposition of those who love despotism. True, there is manifested a sort of uneasiness at the success of his mission, by men who get 25, 50, and in some instances we verily believe, 100 per cent, by reporting nearly every colored man in Canada a fugitive, and every fugitive in needy circumstances. Those persons see the way hedged up to a "perfect harvest" in England, on behalf of the suffering fugitives in Canada. Mr. Ward's speeches tell what class of fugitives do need. Besides, Mr. Ward is not in the United States encouraging slaveholders by reports of great need among the runaways, but he is "at home" among a people not only willing to receive fugitives from oppression, but to help them when they arrive, if they need it. Up to this time, there has been no abatement of his success in any way, and the prospect is that there will not be.

An Anti-Slavery Convention will be held in Cincinnati, U. S., on the 11th, 12th, and 13th of April next.

ANTI-SLAVERY RELATIONS.

As a new, though humble instrumentality in the Anti-Slavery field, it is necessary to state clearly the position of the *Provincial Freeman*, and the relation it holds to the great Anti-Slavery bodies of America; 1st, that there may be no doubts in the minds of the public as to its real position; and 2d, by way of reply to questions already propounded.

As a matter of curiosity, growing out of the establishment of a paper devoted to the measures it is proposed to advocate, the inquiry has been made by friends in the U. S., as to the "bearings" of the *Freeman*; "whether towards Garrisonianism, Lewis-Tappaniam, Douglassism, Free-Soilism, or what?" In other words, will this journal be committed to the distinguishing doctrines of any one of the above schools exclusively?

No, friends, no! In the United States, the centre of operations of American slavery, and hitherto the field of active anti-slavery operations on this continent, circumstances not directly affecting us, have divided abolitionists into several classes; each of which has in its particular way, and with especial deference to the peculiar tenets held, endeavored to lead the growing liberal sentiment of the people. The national relations of abolitionists in the U. S., the peculiarity of the civil and religious polity under which they live, and their present local position in the Northern division of the country, no doubt, determine the phase of Anti-slavery effort with them; but with Canadians, as with British subjects everywhere, the case is quite different.

Living in a country in which chattel slavery is not tolerated; in which this man's origin or that man's peculiarities of feature, complexion, &c., are not made subjects of special legislation, and do not militate against against him, it is not thought to be either practicable or necessary to insist, solely, upon a political view of the matter.

We wish to help create a sentiment in Canada, and out of Canada, that shall tell against Slavery; and to point out, so far as we can see it, the course that people in this country should pursue to that end.

The matter of political action to affect Slavery should, we think, be left for the consideration of abolitionists, in those communities in which it is legalized; to them properly belongs the right to adopt whatever course of action therein, a knowledge of its practical bearings may suggest. It is not for us to say, Do this or do that to remove the evil from among you; but, be just and unflinching in your efforts to speedily accomplish your object,—leaving to ourselves the right at the same time to prefer this or that course as a matter of opinion. But we do claim for Canadians the right to say how they will work.

With British subjects, then, whether by birth or adoption, the question assumes and can assume only a moral phase. Having no slaves, (the southern U. S. assertion to the contrary notwithstanding,) extending to each class the immunities of freemen, it is important to aid in fashioning public opinion on the question of Slavery by insisting on a strictly Scriptural course of conduct between man and man;—on the part of Governments towards individuals;—on the part of individuals to preserve their freedom, and the enormities of a system such as American Slavery and its cognates, Russian despotism and Italian and Austrian oppression, may be clearly understood and destroyed.

The precaution of exposing to the moral, religious and immoral, the immoral, irreligious, revolting features of any system of oppression however mild, (?) is indispensable to the preservation of liberty in this country, contiguous as it is, to a powerful nation in various parts of which Slavery is not only invested with the sanction of lawful protection, and made the distinguishing feature of political preferment; but in which the general policy, is, by contrast with the long tried and approved axioms of

rather premise, however, that the Czar will find enough to occupy his attention to more important localities nearer home, to prevent his sending off a large portion of his best troops on so Quixotic an expedition as the invasion of Canada. The proposed alliance, offensive and defensive (for it amounts to that) between Russia and the United States, however much it may be to the taste of the Southern despots, provided we may judge of things by their names and of people by their professions, we should pronounce to be simply impossible.

THE EMIGRATION CONVENTION.

"We publish on our outside the Call for a National Convention of Colored Men, to be held in Cleveland, Ohio, on the 21st, 25th and 26th of August next. It is not, however, to be understood, that we consider the Call as intended to include Colored men resident in the Provinces. Indeed, the object of the Convention would rather indicate that such ought to be excluded. That object, so far as we can gather from the Call, seems to be, to discuss the propriety and practicability of removing by voluntary emigration the oppressed colored people of the United States, whether free or enslaved, beyond the reach of their oppressors. We will not now stop to argue the question. On some future occasion we may possibly express our views upon it somewhat at length. It may suffice to state generally that we think every man has or ought to have an exclusive and inalienable right to judge for himself in this matter. We say to the slave, You have a right to your freedom and to every other privilege connected with it, and if you cannot secure them in Virginia or Alabama, by all means make your escape, without delay, to some other locality in God's wide universe, where you will be allowed to enjoy the rights and perform the duties as you bear the stamp and impress of manhood. We say, further, to the free colored people of the States, wherever they may be, You are under no necessity or obligation to remain where you are. It might, for some peculiar reasons, be desirable that you should remain; but if an opportunity offers for elevating yourselves and families in the social scale, by removing to the West Indies, to Canada, or to Greenland—we care not at once adopt it. Some will urge and probably do urge, that this is exactly what your enemies in the States desire. So be it. Because any enemy unwisely desires what is for your advantage cannot possibly be any reason why you should change your course. "Fiat justitia ruat cælum!" under the full conviction that in this matter by doing justice to yourself first, you best promote the welfare of your race everywhere, and that of the enslaved and oppressed in the United States particularly.

It may be desirable that a limited number of colored Canadians should attend this Convention. Of course, according to the terms of the Call, they cannot be admitted as delegates. Five delegates from each State seems to be all that is contemplated by the framers of that document; and as it will scarcely be allowed by residents in the Province that they are as yet of like rank to the next five months at least to be annexed to the States, and taken under the fostering protection of the Eagle's claws, it will be somewhat difficult to assign them a place in the Convention. Besides, as votes will have to be taken on the various topics that come up for discussion, and as those topics will of course refer in part to the place (if any) to which the colored people of the United States ought to emigrate, usage and propriety require that none but those who are presumed to be the representatives of the persons now immediately interested, ought to take an active part in the proceedings.

THE NEBRASKA BILL.

"This infamous measure has for the present, to all appearance, received its *quintus* in the House of Representatives. By a vote of 110 to 95, it has been assigned to that 'vasty deep,' the Committee of the Whole on the state of the Union. It must there take its place on the calendar behind two or three hundred other bills, which must be disposed of or set aside before the Nebraska Bill can be reached, except by a suspension of the rules under a two-thirds vote. It appears on an analysis of the vote, that seven Southern members were in favor of this reference; while fifteen were absent; thus showing that the South is by no means unanimous for the passage of the Bill. It is doubtless owing to the agitation that has been raised throughout the Northern States, that Douglas and his associates have encountered so sudden and severe a check in their nefarious attempt to curse a territory nearly equal in extent to the whole of the free States, with the demoralizing and destructive influence of slavery. It is gratifying to think that the traitor has so quickly received the traitor's reward, without even the thirty pieces of silver in consideration of its infamy. Douglas's hopes for the Presidency are forever blasted. However deeply the Democratic party of the United States may have sunk in oil-drops, servility to the slave-power, they dare not so insult the manhood of the North and what remains of honorable sentiment in the free States, as to present the name of one so deeply committed to slavery propaganda as Douglas, to the free suffrage of the people. Aspirants for office will take timely warning from the example thus set before them, and be cautious hereafter how they stake their reputation and their hopes upon the chances of success that present themselves in the initiation of measures alike hostile to the true interests of both white and colored, at the same time that they are opposed to the moral sense of the whole civilized world. While those who have been struggling hitherto against mighty odds, and hoping almost against hope, will note the defeat of the traitor with joy, and gather from it fresh courage and fresh hope to cheer them on to renewed exertion.

ELLIOT CRESSON, Esq., well known as a prominent Colonizationist, and some time President of the American Colonization Society, died lately in Philadelphia. It is worthy of remark that out of all his vast wealth, he bequeathed only \$1000 to the Society with which, during his lifetime he had been so intimately connected. It is to be hoped that at the last he had somewhat repented of his unchristian prejudice, and that as a future opened up before him, in which there is no commercial caste, and no abasement on account of color, his philanthropy approximated more nearly to the universe-embracing apothegm, "The world is my country, and all mankind my countrymen."

Riot in New Haven, Conn.—On the 18th inst. a serious collision took place between the students of Yale College and a portion of the citizens, in which one of the latter was killed. Afterwards the citizens procured two cannon, which they loaded with stones, in the absence of balls and proceeded with them to the College with the intention of using them against the building.

in which the students had fortified themselves. The police, however, succeeded in spiking the guns and so for the present preventing further mischief.

ATTENTION!!!

"Self-reliance is the true road to independence."

A number of persons as yet, probably, unacquainted with the intention to publish this paper, will receive a copy of this issue, by which it is hoped they may be induced to subscribe; numbers who have pledged themselves to aid in its support will, in like manner, be reminded of their promises. We do hope that young people and old will help to forward a good work.

Canadians are not too well supplied with papers advocating the measures herein set forth, so we are not prepared for the cry in this quarter of "papers enough!" The matter is settled for another paper here. Persons abroad want reliable information of Canada, from Canada; that they shall have, if they will speak and act encouragingly. The advocates of emigration will have an opportunity to compare the facilities of this country, with others on which their attention is now fixed. The lovers of the ridiculous will also be highly entertained, no doubt, when they hear, as they will if they take the paper, of the somersets, manoeuvres and antics now in full tide of operation, especially at the "west end." We have now, awaiting forthcoming issues, resolutions and counter-resolutions, accounts of meetings held and the resolves passed thereat, and of resolutions published, but not passed at any meeting, for begging and against it, for the Provincial Council and against it, for the United States National Council and against it, and for exclusive institutions and against them, all showing that some among colored Canadians, as among all colored people, East and West, see and speak freely of the importance of the enterprise, and from them we hopefully look for patronage.

Will not the young patriots, take hold, and each one engage to do what he can to give character and efficiency to the paper, by sending on one, two, three or fifty subscribers, as they may be disposed, and also by sending articles for publication? We hope they will not be slow to assume their proper duties, to relieve the old men of a portion of the labor, never failing, meanwhile, to profit by their counsel.

SOUTH vs. NORTH.

The Charleston Courier, in a late number, reviewing Theodore Parker's Discourse on Slavery and the Nebraska movement, takes the opportunity to give the North its due in reference to its trucking subservience to Southern influence, as under:

There are frequent passages, in this strange exhibition of the mad passion, which, in the main, truthfully as well as strongly, detail and depict the various occasions on which Southern interests have obtained mastery in Congress, in all important advantages, which are well worthy the consideration of all who erroneously suppose that the action of the General Government has been on the whole, adverse to Slavery. The truth is that our Government, although professing to be a political, to domestic Slavery, and starting into policy being with a strong bent towards abolition, yet afterwards so changed its policy that its action for the most part, and with only a few exceptions, has fostered the slavholding interest, and swelled it from six to fifteen States, and from a feeble and sparse population to one of ten millions. In confirmation of these views, the reverend declaimer undertook to demonstrate that the idea of Freedom and its cultivation, point in point, after 1789, and "in space," at "Faneuil Hall—"for up there," and he pointed to the portrait of SAMUEL ADAMS, "is one of the men who represented that idea; and that only twice, since the Declaration of Independence, had the idea of Freedom, in Faneuil Hall, prevailed against Slavery;" whereas the Slaveryholding interest had triumphed no less than nine times and was about, in the passage of the Nebraska bill, to achieve its tenth victory.

In one or more of the foregoing extracts, we have shown how PARSON PARKER animates the fidelity of the sons of the South to its interests, and its love of bondage and contempt of the South and its slave system. We now exhibit in contrast his very flattering portrait of his cherished North, where base cupidity and servile trucking and subservience to the South almost universally prevail.

ANOTHER "SECTIONAL" QUESTION.—The January number of the *Northern Islander*, a paper published by the Mormon settlement on Beaver Island, Lake Michigan, thus discourses about the "peculiar institution" of that peculiar people. We cannot see, as things are in the States, but that the argument of the *Islander* is a fair one; neither can we discern how the abettors of a system of universal concubinage can with any show of decency object to the Mormons because of their polygamy. We trust that Messrs. Badger, Jones and the other waving would-be abolitionists of freedom," will be able to clear up this matter to the satisfaction of their confederates of Utah and Beaver Island.

What business has Congress or the United States with the law concerning marriage? That is a domestic matter of each State, in which each is sovereign. Fifteen of the States allow a large portion of their population to be married by their wives as their master piece, and as many concubines as he can hire, and turn them off when he pleases, and consign them to poverty and destruction. In all the States vast numbers are publicly kept as common prostitutes, and neither Congress or any other power has been appealed to. But because the Mormons in Utah have, like the Puritans in New England, determined to be governed by the laws of God, they must, forsooth, be refused admission into the Union. Does not this publicanism itself guarantee to Utah the right of self government? Have not they the same right to establish polygamy, that Michigan has to prohibit it, and establish dualism? Is the republicanism of America a ready or a poor false friend, or a swindle? Nothing can be clearer than that if the people of Utah see fit to institute and practice polygamy, no power on earth can legally prevent them.—The only real difficulty in the matter will arise when those who have been legally married in Utah to a number of wives, choose to go with their wives to reside in other States. Marriage in all the States is a civil contract, and the general rule is, that the contract is valid when made, it will be enforced everywhere. But this rule is not universal. Conflicts are likely to grow up on this question. In the case of Indians married in their own country, and of a few Turks and Chinese journeying for a short time in her States, this polygamy has been winked at, and the courts have not determined the rule of law in the premises. But it is doubtful whether the same liberality will be extended to the Mormons.

EDUCATION OF IDIOTS.—On the 10th inst. a number of idiots detained in the Asylum of the State of New York, were examined before the State Legislature at Albany, and gave encouraging evidence that the care humanely bestowed upon that truly afflicted portion of the community is well rewarded. Our neighbor *The News of the Week* takes the opportunity, when noticing this examination, to remark as follows, in reference to the absence of kindred institutions in Canada: "We have repeatedly urged on the Canadian government to imitate the example so well set them by the State of New York in this respect. We trust the next session of the Provincial Parliament will not be allowed to pass, without having something done in relation thereto. The last census shows, that there are many people so afflicted amongst us, and numbers of whom, although full grown, are unable to take care of themselves. For several years ago, one might be daily seen wandering about the streets of this city, a disgrace to our philanthropy. Therefore any measures that might be taken for their benefit, to be perfect, should not only provide education for the young, but also an asylum for the old and helpless who have no friends to assist them. A measure of this kind will be most popular. The people will cheerfully pay the expense necessary to carry it out. In proof of this we could mention one township, at least, where the people have voluntarily raised themselves to defray the expense of supporting a man who is mentally and physically incapacitated from doing so himself, which is highly to the credit of that municipality, and a reproach to the Legislature for not doing the like for the Provinces generally."

GLEANNINGS.

The War, &c.—Great activity and enthusiasm prevail in England and France in making preparations for the war, according to the latest accounts, and thousands are being sent to the Turkish Provinces. Lord Ragland will, it is said, be Commander of the English forces. In an engagement in Asia, near Shafkates, 2000 Russians were killed.

—Charlotte K.—, a gentleman writer, but lady correspondent of *The Glasgow Press*, is particularly severe on Oddfellows and Oddfellowship, among Colored Americans.

Mr. J. B. Gough was presented with a Silver Water Jug, at a Soiree, held in Tanfield Hall, Edinburgh, as a token of appreciation of services rendered by him to the Temperance cause. A Scotch Society has employed him to lecture for them, for three months, for \$1000; so say the papers. A handsome salary that!

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ARREST AND RESCUE OF A FUGITIVE SLAVE IN MILWAUKEE.

From the Milwaukee Daily Sentinel.

The greatest excitement was caused on Saturday morning by the announcement that a Fugitive Slave had been arrested about four miles this side of Racine, by Deputy U. S. Marshal C. C. Cotton and four other men, one of them named B. S. Garland, the alleged Overseer of the fugitive, and another, a constable of Racine, in a white man, and brought to this city, and placed, *hand-cuffed in our jail*. The particulars of the transactions are these:

The fugitive is Joshua Glover, who is claimed as the runaway slave of S. B. Garland of St. Louis county, Missouri. He is alleged to have run away in 1852. Glover was in the employ of St. Clair & Rice in a mill near Racine. On Friday night, while sent by his master to work in the mill, he suddenly rushed in upon him and felled him to the ground. They then hand-cuffed him, took him into a double buggy with nothing on but his pants and shirt, and drove off north, and after having lost the way, at last brought him to Milwaukee County Jail. Here he was lodged in a cell, hand-cuffed.

As soon as the matter got wind, the greatest excitement prevailed; a large number flocked to the jail; hundreds of men were aroused, and declared that he should not be taken from the city. Several writers upon his hand, and he was pushed away, when he was knocked down senseless, and removed to the wagon. The man or men swore that if he showed or made the least noise, they would kill him instantly.

His habeas corpus was immediately got out before Judge Jenkins, and a civil warrant before Albert Smith, Esq., Justice of the Peace, for the damages sustained by the unfortunate man. A telegraph sent to Racine for a warrant for the arrest of the first man engaged in assaulting him in his shanty.

The Court House bell was rung at about 2 P. M., the alarm sounded for the first ward, and several flocked to the Court House square, and heard the news. The crowd was called to order by Jas. H. Paine, from the Court House steps, when Gen. E. B. Wolcott was chosen President, and A. H. Biefield, Secretary.

A committee consisting of four from each ward, was appointed to draft resolutions and present them to the meeting. The Committee consisted of Jas. H. Paine, Wm. Whittall, John Furlong, S. M. Booth, and Dr. E. W. Wauderly. The meeting was addressed by Byron Paine, Esq., General Paine, S. M. Booth and A. H. Biefield. Each speaker was loudly cheered. The resolutions were called for and read to the meeting, and passed with great cheering. They were as follows:

Whereas, A man named Joshua Glover, living in the neighborhood of Racine, had his house broken into, a pistol presented at his head, was carried off, and his hand-cuffed, and taken to the Milwaukee County Jail, and there held in custody, and a civil warrant issued for his arrest, and a telegraph sent to Racine for a warrant for the arrest of the first man engaged in assaulting him in his shanty.

Resolved, as citizens of Milwaukee, that every person has an inalienable right to a fair and speedy trial by a jury on all questions involving personal liberty.

Resolved, that the Writ of Habeas Corpus is the great defence of Freedom, and that we demand for this prisoner, as well as for our own protection, that this sacred writ shall be obeyed in its full force.

Resolved, that we pledge ourselves to stand by this prisoner, and do our utmost to secure him a fair and impartial trial by jury.

Soon after the resolutions had been read and passed, a Vigilance Committee of twenty-five was appointed to watch that the fugitive was not secretly taken away, or tried except in an open manner. We understand that the Committee was instructed to ring the bells, and call the city to their aid in case of attempt should be made to get the fugitive away from the jail.

negro still remained in charge of two deputies of the U. S. Marshal. This accession to the number of the crowd added fuel to the flame, and after a short time a demand was made for the man; a refusal being made, an attack was made upon the door with planks, axes, &c. It was broken in, the inner door was broken through, and the fugitive was rescued, and placed in a wagon, which was driven at great speed down to Walker's Point Bridge, where he was placed in another carriage and taken South, on his way to Racine. The military were called out, but had not gathered when the crisis came.

CONSTITUTION OF THE NATIONAL COUNCIL.

For the purpose of improving the character, developing the intelligence, maintaining the rights and organizing a Union of the Colored People of the Free States, the National Convention does hereby ordain and institute the

"NATIONAL COUNCIL OF THE COLORED PEOPLE."

Art. 1. This Council shall consist of two members from each State, represented in this Convention, to be elected by this Convention, and two other members from each State to be elected as follows: On the 15th day of November next, and biennially thereafter, there shall be held in each State, a Poll, at which each colored inhabitant may vote who pays ten cents as poll-tax; and each State shall elect, at such election, such delegates to State Legislatures, twenty in number from each State, at large. The election to be held at such places and under such conditions as the public meetings in such localities may determine. The members of the National Council in each State, shall receive, canvass, and declare the result of such vote. The State Council, thus elected, shall meet on the first Monday in January, 1854, and elect additional members to the National Council, in proportion of one to five thousand of the colored population of such State; and the members of council thus elected, to take office on the sixth day of July next, and all to hold office during two years from that date; at the end of which time another general election by State council shall take place of members to constitute their successors in office, in the same numbers as above. The State council of each State shall have full power over the internal concerns of said State.

Art. 2. The members of the first council shall be elected by this convention, which shall designate out of the number, a President, a Vice-President, Secretary, Treasurer, corresponding Secretary, and committee of five on Manual Labor—a committee of five on Protective Unions—of five on Business Relations—of five on Publications.

Art. 3. The committee on Manual Labor School shall procure funds and organize said School in accordance with the plans adopted by this National Convention, with such modifications as experience or necessity may dictate to them. The committee shall immediately incorporate itself as an academy under "The General Committee of the State of —," and shall constitute the Board of Trustees of the Manual Labor School, with full power to select a location in the State designated by the National Council, to erect buildings, appoint or dismiss instructors in the literary or mechanical branches. There shall be a farm attached to the School.

Art. 4. The committee on Protective Unions shall institute a Protective Union for the purchase and sale of articles of domestic consumption, and shall unite and aid in the formation of branches auxiliary to their own.

Art. 5. The committee on Business Relations, shall establish an office, in which they shall keep a registry of colored mechanics, artisans and business men throughout the Union. They shall keep a registry of all persons willing to employ colored men in business, to each colored boys mechanical trades, liberal and scientific professions, and farming; and also, a registry of colored men and youth seeking employment or instruction. They shall also report upon any avenue of business or trade which they deem inviting to colored capital, skill or labor. Their reports and advertisements to be in papers of the widest circulation. They shall receive for sale or exhibition products of the skill and labor of colored people.

Art. 6. The committee on Publication shall collect all facts, statistics and statements, all laws and historical records and biographies of the colored people, and all books by colored authors. They shall have for the safe keeping of these documents, a Library, with a Reading Room and Museum. The committee shall also publish replies to any assaults, worthy of note, made upon the character or condition of the colored People.

Art. 7. Each committee shall have absolute control over its special department; shall make its own by-laws, and in case of emergency, shall call up the same forthwith, subject to the confirmation of the council. Each committee shall meet at least once a month or as often as possible; shall keep a minute of all its proceedings, executive and financial, and shall submit a full statement of the same, with the accounts audited, at every regular meeting of the National Council.

Art. 8. The National Council shall meet at least once in each year, to receive the reports of the committees, and to consider any new plan for the general good, for which it shall have power, at its option, to appoint a new committee, and shall be empowered to receive and appropriate donations for the carrying out of the objects of the same. At all such meetings, eleven members shall constitute a quorum. In case any committee neglect or refuse to send in its report, according to article 8th, then the council shall have power to enter the bureau, examine the books and papers of such committee, and in case the committee shall persist in its refusal or neglect, then the council shall declare their offices vacant, and appoint others in their stead.

Art. 9. In all cases of the meetings of the National Council, or the committees, the traveling expenses (if any) of the members shall be paid out of the respective funds.

Art. 10. The council shall immediately establish a bureau in the place of its meeting; and the same rooms shall, as far as possible, be used by the several committees for their various purposes. The council shall have a clerk, at a moderate salary, who will keep a record of their transactions, and prepare a condensed report of the committees for publication; and also, a registry of the friends of the cause.

Art. 11. The expenses of the council shall be defrayed by the fees of membership of subscribers, and by the fees of the friends of the cause, to be organized through the out the States. The membership fee shall be one cent per week.

Art. 12. A member of the council shall be member of only one of the committees thereof.

Art. 13. All officers holding funds, shall

give security in double the amount likely to be in their hands. This security to be given to the three officers of the council.

Resolved, that the council shall have power to make such By-Laws as are necessary for their proper government.

[The following resolutions having direct bearing upon the plan of organization were adopted by the Convention and are therefore appended to the Council's Constitution.]

Resolved, That the Council shall be delegated to select its various Committees.

Resolved, That the Council shall have power to offer a premium for prize essays on different subjects agreed on by the Council.

Resolved, That the said Council shall hear and grant petitions, and be governed by the rules of legislative bodies, and their decisions shall be final.

Resolved, That any State applying for admission into this Union, shall be admitted on such terms as may hereafter be agreed upon.

Resolved, That in establishing a National Council for our own special improvement, and a League of Nations, the education of our children in science, literature, and mechanics, and the Convention do hereby, not to build ourselves up as a distinct and separate class in this country, but as a means to a great end, viz: the equality of rights, and in civil and social privileges with the rest of the American people.

PRIVATEERING.

(From the London Times.)

With the holism, the glory, and the triumphs of war, there come also its scandals, its excesses, and its horrors. It is impossible but that it should be a season of license, in which the worst passions, the vilest vices, the saddest and the most, and the basest, are let loose upon the victims of wreck or conflagration. It is unnecessary within the recollection of our older readers, that, under the name of privateering, legalized piracy was once acknowledged an honorable profession, and Christian gentlemen, sitting at the dinner-table, or returning from church, agreed to send armed ships with letters of marque, to prey on the peaceful commerce of the seas. It was, of course, a matter of political necessity to the convenience of the Government, and it had the same warrant and justification for the capture of its merchantmen as of its armed vessels. This was done in the name of public and honorable warfare by the command, not merely of the Government, but of the King himself. But over and above this, as a measure of retaliation, and as an auxiliary mode of offence, we allowed anybody who liked the bloody trade, to turn pirate for awhile, to roam over the sea with a crew of cut-throats, of rogues, and of rascals, and to plunder the hostile flag, all for the purely selfish consideration of booty. The thing was so old, so common, so customary and familiar, that few saw any harm in it. Perhaps the best way of satisfying even the unscrupulous that their law was just, and that the whole proceeding was barbarous and brutal in the extreme, will appear by supposing a parallel in land warfare. What if the Duke of Wellington, on crossing the Pyrenees, had been with him a number of Spanish guerrillas, and given them written licenses to plunder the peaceful inhabitants of France, and murder all those who resisted their exactions? The very idea is monstrous and incredible. Yet this is precisely what was done upon the ocean throughout the whole war. To seize and appropriate a cargo of merchandise, and shoot the wagoner and his associates dead upon the spot if they chose to protect their employer's property, would have been thought simple robbery and murder. To do the same merchandise and shoot the wagoner and to murder the same guardians performing the office of supercargo or seamen, was not only thought right, it was done every day; and many excellent, honorable, and religious persons made fortunes by the practice with little fault, and to their moral instincts as if they had grown potatoes or made cotton twist. There was indeed some little risk about it, seeing that a privateer sometimes "caught a Tartar" in the shape of a privateer, and that the risk was sometimes placed the enterprise rather beyond the reach of prudent traders, and to reserve it as the luxury of those who had a few thousand pounds to spare, and sought of proportionate magnanimity. So, to fit a privateer was thought a judicious and a small dealer, or a man with large demands on his income, as it would be in the present age to go out of one's depth in a railway speculation or a time bargain in the funds. The man who risked his privateer in a hostile encounter, was to fall into the enemy's hands, simply wadded off like the "flame duck" of the Stock Exchange. So far, he lost the respect of his fellow citizens. That the miscreant he had hired had murdered French fishermen, and that the sailors and half of them been killed in their turn was a matter of indifference.

Lord John Russell's answer to Sir William Clay's question last night, gives us some hope that naval warfare will be gradually purified of its piracy, and that the law will be more uniformly distinguished from its sister operations by land. The question referred to was, whether the case of certain Russian ships, with British cargoes, now on the sea with Turkish crews, and with subsequent position on the British Government against its own navy, was Sir W. Clay wished to know whether the French Government could be induced also to respect these vessels. To this question no distinct and positive answer could be given, but Lord John Russell promised the best of the British Government. This of course does not go very far, as it refers only to the case of certain vessels of which a list has already been given to Government, and the cargoes of which are British. But it suggests an important question, and it is the whole practice of interference with the ordinary operations of commerce. What is there in the element that should make so great a difference between the morality of naval and military warfare, and that of the land warfare? It is true that we do interfere with agriculture and commerce, but only just so far as is necessary for strictly military purposes. We seize cattle, vehicles, food for man and beast, firewood, boats, and every thing that may be of use to the enemy, or their maintenance, or for carrying on the war. We force labour, we levy contributions from towns, and inflict heavy penalties in case of refusal; we break up roads, level suburbs, destroy bridges, and in short, we do every thing that the whole practice of interference with the ordinary operations of commerce. What is there in the element that should make so great a difference between the morality of naval and military warfare, and that of the land warfare? It is true that we do interfere with agriculture and commerce, but only just so far as is necessary for strictly military purposes. 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Miscellaneous.

NOW.

Arise! for the day is passing;
While you are dreaming on;
Your brothers are called to arms,
And forth to fight are gone;
Your place in the ranks awaits you;
Each man has a part to play;
The past and the future are nothing
In the face of the stern today.

Arise from your dreams of the future—
Of gaining a hard fought field;
Of storming the city fortress;
Of bidding the giant yield;
Your future has dreams of glory,
Of honor (God grant it may be)
But your arm will never be stronger,
Or needed as now—to-day.

Arise! for the past detain you,
Her sunshine and storms forget;
No chains so unworthy to hold you
As the yoke of vain regret;
Sad or bright, she is lifeless ever,
Cast her phantom away;
Nor look back, save to learn the lesson
Of a nobler strife to-day.

Arise! for the hour is passing;
The sound of the trumpet is heard;
Your enemy marches to battle;
Rise! rise! for the foe is near!
Stay not to brighten your weapons,
Or the hour will strike at last;
And from dreams of a coming battle,
You will waken to find it past.

—*Household Words.*

The Gipsy Slaves of Wallachia.

All travellers who have journeyed from Zimlitz on the Danube to Bucharest, agree in painting the country they are obliged to traverse in the most sombre colors. Once out of sight of the lines of trees that border the Danube, you enter upon an interminable dismal plain, with a level horizon that surrounds you like a circle, of which you are over the centre. There are no objects beyond, to mark your progress by their gradual disappearance; there is nothing ahead, to encourage you on; no mountains of blue rising higher and higher, becoming substantial as you advance, breaking up their long line into peaks and valleys bristling with crags or clothed in forest. If you would know that you are in motion you must look upon the ground beneath your feet and see the pebbles and plants pass slowly backward as your wagon moves slowly on, or wildly flim by as the karoutcher pursues his mad career. In winter time, an additional dreariness is given to this desert by the absence of the sun, which is hidden from view by one vast cloud stretching from horizon to horizon, low down, so as almost to resemble a mist just risen from the earth. Here and there, a few slight elevations, a foot or two high, indicate the presence of an underground village. At various distances, tall poles rise into the air, marking the positions of wells, around which the sky is speckled by flights of crows and vultures. Now and then you meet parties of peasants clothed in sheepskin, and wearing prodigious mustaches, wandering across the level. At night the only sound is the wind whistling through the low bushes, occasionally bringing to the ear the reports of a volley of musketry fired by some party of travellers who amuse themselves in this martial way.

It is not uncommon in crossing these sad plains to come upon groups of wild-looking individuals, black as Ethiopians, scantily covered by old rags, stepping jauntily out, waving their arms, nodding their heads, rattling fragments of songs, and clattering together as they go, the blacksmith's tools which they bear upon their backs. Further on, perhaps, when night has fallen, an hour or two after these odd-looking people have gone ahead of your wagon (they take two strides for one of your own) the ground ahead will probably become spangled as with glow-worms; and presently a sort of whirlwind of strange sounds, half song, half shout, will be borne by the night breeze, to mingle with the buzz of your own caravan, and the creaking of the wheels. You have come upon a village, and encampment, a burrow of gipsy troglodytes (dwellers in caves) who are either sitting around the remains of the fires they have lighted to cook their evening meal, or with open doors or trays, by the light of a candle stuck in the ground, are engaged in smoking red clay or cherry-wood pipes, and drinking the harsh wine of the country.

These people are of the most humble and most unfortunate section of the Wallachian people, the Zigans, who of old formed a flourishing little state, paying tribute to the Greek empire, but who now reduced to a condition of abject slavery. Their history is most obscure, and it is not with certainty known whence they came or by what steps they descended to their present level. It seems certain, however, that they belong to the same family of wanderers who are known in Egypt as Gypsies, in Hungary as Zingari, in Germany as Zigeuner, in Spain as Gitanos, in France as Bohémiens, and in England as Gipsies. Their own traditions derive them from Syria, whence they were transported in the eighth century, by one of the Greek emperors, to Thrace. On account of some peculiarities in their manners, perhaps of some strange forms of doctrine, they seem to have become detested and despised by neighboring nations, and especially by the Mohammedans. When the Turks penetrated into their territory instead of merely requiring tribute from them, they attacked them with fury, dispersed them, hunted them down like wild beasts, and condemned them to perpetual servitude whose lives they spared. In this persecution they were encouraged by the Christians, who shared, indeed, the greater part of the newly made serfs among themselves. It is estimated that at present there are more than twenty-three thousand Zigan families in Moldo-Wallachia, comprising about a hundred and fifty thousand souls. A certain number of these belonging to the State, which employs them in mines and public works; whilst the others are divided among the monasteries and the Boyards. Some of these latter possess as many as five or six thousand, engaged in the most laborious work connected with their estates, in part let out upon hire. They sell or exchange them at certain fixed periods of the year, bringing them like cattle to market; until lately, they treated them with such severity that they not unfrequently drove them to suicide. Many Boyards of humane character now grant a semi-liberty to their Zigans, allowing them for so much a year to go about as they please, seeking for work, and retaining the produce of it. Once every spring, the half-enfranchised slave must make his appearance, and pay his tribute. Sometimes, also, he brings an instalment of his own price, and thus manages by degrees to free himself.

An industrious man may earn his liberty in ten years; but this unfortunate race has been so brutalized by long suffering, and is so addicted to every kind of debauchery,

that very few succeed in rescuing themselves from bondage. Amongst the Boyards of the present day there are a good many whose copper complexions, white teeth, and general cast of countenance, evidently prove them to be descended from Zigans.

The physical constitution of this unhappy people is strongly marked. The men are generally of lofty stature, robust and sinewy. Their skin is black or copper-colored, their hair, thick and woolly; their lips are of negro heaviness, and their teeth as white as pearls; the nose is considerably flattened, and the whole countenance is illuminated, as it were, by lively rolling eyes. All, without exception, wear beards. Their dress consists commonly of a piece of tattered cloth thrown carelessly around them; perhaps an old bed curtain given by some master, or a blanket that has gone through every degree of fortune, until it has been rejected by the scullion.

As is the case in many savage tribes, the women are either extremely ugly or extremely handsome. Most of the Zigans are beautiful up to the age of twenty; but, after that time, they suddenly shrink and shrivel, change color, bend, and lose the lightness of their step, as if an enchanter's wand had charged them from youth, admired and wooed, to dishonored old age. The dress of these women is peculiar, consisting generally of nothing but a tight tunic or bodice made of sheep-skin, and scarcely reaching to the knees. It leaves their legs, their arms, and their necks bare. Over their heads the most coquettish throw a white veil, and some few indulge in leather sandals. As ornaments they wear ear-rings of brass filigree, necklaces of paras strung upon a slender thread, and a variety of metal bracelets. The children go naked up to the age of ten or twelve, and whole swarms of girls and boys may sometimes be seen rolling about together in the dust or mud in summer, in the water or snow in winter—like so many black worms. As you pass by, a dozen heads of matted hair and a dozen pairs of sharp eyes are raised towards you, and you are greeted with a mocking shout, which alone tells you that the hideous things are your fellow creatures.

In fine weather the Zigan is a very independent being. He sleeps in the open air, in the forests, in the fields, in the streets of the towns—anywhere, in fact, where he can find a place to lay his head. However, it is their custom, for the summer season, to erect little sheds of canvas, of straw, or of branches, or of mud; whilst in the winter they scratch deep holes in the earth, which they roof with reeds and turf. Their furniture is surprisingly simple, consisting of an old kettle, a few two pronged forks, and perhaps a pair of scissors, a poignard, and a gourd to hold brandy or arak—two of the use of which this race is particularly addicted. When they have stowed these articles into their holes, or under a shed, they call the place their home, and go back to it every night. They squat upon heaps of filth, and begin smoking their pipes, while the women set before them the supper which has been cooked in the before-mentioned old kettle, swung upon three sticks over a fire of wood brought by the children, mixed with a kind of peat. Sometimes a piece of turned meat, which all Christian cooks have rejected in the butcher's shop, or a portion of some animal which have come by an untimely death and has been distributed by a generous Boyard, is added to a portion of beans or maize on which the Zigans generally support their strength. They use no plates or spoons, but dip their hardened fingers into the steaming kettle, and bring up a ball of porridge or a fragment of meat, which they cool by throwing from one palm to the other until they can venture to cast it down their throats. The women and children eat after the men, who, as soon as they have wiped their hands in their hair, take again to their pipes, and—if they can afford it—to drinking. They make themselves merry for an hour or two, until fatigue comes over them and then go pell-mell to their huts, or stretch out by the embers of the fires. Nothing can be more abundantly filthy than the habits of this degraded tribe. They are often compelled to abandon their village on account of the dreadful state to which they have been brought by their carelessness. The abandonment costs them nothing in feeling or in money; they are essentially wanderers. When the air is too pestiferous to breathe, they shoulder their working utensils and the furniture, and remove a mile or two away. If it be summer, they set up their sheds again in a few hours; if it be winter, and the frost has not yet come on, they form subterranean dwellings in the course of half a night.

As we have said, a good many of the Zigans are employed in the rough labors of agriculture. The greater number, however, are artisans, and are celebrated for their ingenuity. Their favorite trade is that of the blacksmith, but they can turn their hands to anything; and the bazars of Bucharest are filled with a vast variety of toys and fancy-work, which would do credit to our cleverest workmen. But the vagabond tendencies of the Zigan—perhaps, also, the contempt with which he is regarded—prevent him, except in the rare instances we have mentioned, from rising, by means of his industry in the social scale. It is difficult to learn anything of their religious or other opinions. From his talk one would sometimes fancy him to be half a Christian, half Mohammedan; at other times to be a fire-worshipper, an infidel, a believer in fetiches, or what you will. He is a man of many colors, like his language, which contains traces of an original character, but which is encrusted, as it were, with words borrowed (it might, perhaps be more appropriate to say stolen,—for the Zigan, like his brethren we know of, has great propensities) from a dozen different dialects. The sound is not at all unusual; and some of the songs which have been taken down are curiously characteristic. The following is the beginning of one of them:

"Through all the pathway of the sky
Quail with sharpen'd beak doth fly,
Christos passing with sharp beak,
What dost thou quail, dost thou seek?
To the grog-shop come with me,
And treat me to some arak!"

It will be seen from these lines that the ideas of the Zigans on various points are somewhat confused, or at any rate, it seems rather odd to interrupt a pious quail in its doxologies by an invitation to tipple. Perhaps, as in the case of many eastern songs, the words are arbitrarily thrown together for the sake of harmony—an observation that might apply sometimes to the verse-making of our more civilized regions.

The Zigans are not only poets and singers, but they are musicians also, and their favorite instrument is the fiddle. They often ask permission of their masters, the

Boyards, to form what are called Witzoulin or storms of music, consisting of ten or twelve members, who go about the country to the towns, and castles of the rich, and let themselves out at so much an hour. No ball is considered complete without one of the musical storms, who ask very little for their services, pretending that they are paid by their pleasure; but who unless they be grievously wronged, generally contrive to leave a deficit behind them somewhere, either in the larder or the hen-roost. They often lead a few bears about with them; and when there are no balls to attend, dance a strange dance among themselves for the amusement of the public. Forming into a circle, men and women, they begin to utter frightful cries, and then, as the fiddle strikes up, whirl, jump, roll, crawl together, separate, throw their arms and legs and arms into the air, wag their heads, shake their bracelets, and work themselves, up into a kind of fury. The dance, in fact is a kind of compendium of the bolero, the salterella, and the fandango. Sometimes, a single performer goes through a ferocious jig, which may be called the jig of murder and suicide, for these two pleasant things are the basis of his representations. The acting is often so clever, that the unaccustomed spectators shriek, and rush away to save themselves. The ragged and breathless artist, fancying they want to escape payment, pursues them with his greasy cap held out, shouting for a piastre.

Little is really known of the relations of the Zigans, among themselves. Marriage can only take place within the limits of the property of one master, whose permission, also, is required before the ceremony can take place. There is no ceremony of betrothal, no intervention of match-makers or friends; the youth goes to the father of the girl he has chosen, and after some attempts of politeness—such as offering a pipe, or praising the length of the old gentlemen's beard—comes straight to the point, and proposes himself as a son-in-law. Few questions are asked, few conditions made. Unless there be some important objections, the young lover receives permission to call his comrades together, and build a hut during the course of the night to receive his bride. The very next day he requests his mother to prepare a full pot of porridge, and then repair to the dwelling—a hole six feet square, or perhaps a tent of branches—where the maiden of his choice, dressed in the sheep-skin tunic, with a veil borrowed from a neighbor, is modestly crouching in a corner. He takes her by the hand and leads her to where his family is collected. The oldest man of the tribe is there by appointment, encouraged by a fee of a few handfuls of porridge, and hastily mutters a few words by way of blessing. This is the whole ceremony, if, indeed, the great feat that follows be not more worthy of that name; and thus the Zigans continue from generation to generation. We are sorry to be obliged to add that both women and men are as a rule, exceedingly debauched.—*Household Words.*

DIAMOND DUST.

Wisdom has grown so used to calling aloud without attracting attention, that the good lady would be actually embarrassed if any mortal chanced to turn his head at her first summons.

One of the saddest things about human nature is, that a man may guide others in the path of life without walking in it himself; that he may be a pilot, and yet a castaway.

Man is never wrong while he lives for others; the philosopher who contemplates from the rock is a less noble image than the sailor who struggles with the storm.

Female education is generally a gaudy and tawdry setting, which cumbers and almost hides the jewel it ought to bring out.

Use not evasions when called upon to do a good thing, nor excuses when you are reproached for doing a bad one.

Investive and personality prove nothing, on either side, but lamentable want of good taste and good argument.

The errors of the good are often very difficult to eradicate, from being founded on mistaken views of duty.

We may do a very good action and not be a good man, but we cannot do a very ill one and not be an ill man.

Solitude is necessary in the moments when grief is strongest and thought most troubled.

The first and worst of all frauds is to cheat oneself; all sin is easy after that.

Everything, when tending to decay, has a mystery it did not possess in its bloom.

Childhood and genius have the same organ in common—inquisitiveness.

Genuine politeness is the first-born offspring of generosity and modesty.

The mercy of men is to be just; the justice of women is to be merciful.

No plant so much as man needs the light and the air.

SELFISHNESS.—Base metal, out of which we forge rack-wheels to torture Justice.

SUSPICION.—A fungus which sprouts from the dunghill of an impure mind.

We do not want precepts so much as patterns.

Truth, when witty, is the wittiest of all things.

In all true humor lies its germ—pathos.

No man is wholly bad all at once.

Sorrow is the night of the mind.

Blunt wedges rive hard knots.

"A quiet tone is observable in the Russian organ," said Mrs. Partington, as the line in the graph news arrested her eye. She smiled upon it a moment. "Church organs, I dare say, and we heard today that the Emperor of Russia—dear pious man—was organizing his soldiers to go and give the gospel to the Turks at the point of the bayonet. Quiet toned organs! Well, I wonder if they went one for our church that'll play nothing but serious tunes, for the one we've got'll play Yankee Doodle just as well as Old Hundred, and for my part I don't put no faith into a distant spirit that turns in the wind, and mixes its variegatedness with church organs that prayed many tunes, and men of the church variable as the organs, while I was teasing the kitten with a bran new cap border that the old lady was just doing up.

mens of the gold have been sent to England to induce emigration. We hope the emigrants may not be disappointed. However, independently of the gold, the country is a splendid one.

A Defence of Fleas.

(From Household Words.)

One of the peculiarities which strikes me most among the inhabitants of Turkey is their love of fleas. I am obliged to use the word inhabitants, because all are not Turks who live in Turkey; and all are alike in this respect, whether Osmanli, Armenian, Bulgarian, Wallack, Moldavian, Greek, or Jew. They pounce upon them with a cry of delight wherever they find them, and fondle them before putting them to death. They show as much art and address in their capture as a keen sportsman may evince in trying to get a shot at a flock of wild ducks. The fleas are not ungrateful for being thus held in honor, and have effected a very considerable settlement in the country. They are, in point of fact, one of the nationalities of Turkey; the only one which has nothing to ask of government; which has no wrongs to redress, or injured innocence to bluster about. Most of the houses being of wood, they find warm commodious quarters—quarters which are utterly inaccessible to the broom of the houseman. I use the word houseman, because there is no such thing as a housemaid in Turkey.

These little animals are so prompt and ferocious in their assaults, and have, moreover, such a keen appreciation of the delicacy of any fresh arrival, from a distant country, that they keep a stranger in a perpetual state of liveliness and motion; which is, doubtless, extremely beneficial to his health, especially if he be stolid.

No idea of dirt or disgrace seems to attach to a houseful of fleas—these pugnacious little animals being looked upon as recognised proprietors in the country, and as having as much right there as any one else. Any attempt, therefore, to exterminate them from a bed or sofa, would be laughed to scorn utterly. A Perote lady (and a Perote lady is the very essence of fine ladyism) will often stop several times in the course of a flirtation, languidly to catch a flea upon her dress; feebly smiling while she twiddles him in her fingers, and then passively dropping him on the floor. Two grave Galata merchants will stop in the midst of a bargain sportively to catch a flea on the shirt front of an acquaintance; and cracking out his crisp life on the counter, will proceed to draw a bill on London, or to discuss the exchange, the depreciation of Kaimas, and the rise of gold.

No individual throughout the country seems able to resist the fascination of hunting a flea wherever he sees him. What trapping was to the squire of our childhood—flea hunting is to the Oriental: it is a passion—a delight. As soon as the lively little game breaks cover, no matter where or when, the eyes of the Perote light up with an unwonted fire; a keen sporting expression passes over his face; he raises his head stealthily by a sort of instinct; the certainty of his aim might pass into a proverb, and the next moment the hand has descended, and the Perote is twiddling his finger and thumb with tranquil satisfaction, and has resumed his occupation, be it what it may. He would stop to catch a flea, on his way to be hanged or to be married. He must have missed appointments, lost fortunes, by the habit; but it is engrained in his nature, and is unconquerable.

I have gone into rooms where fleas lay thick as dust upon the floor, and each of my steps must have killed hundreds of them; but if I ever ventured to express the smallest distress upon the occasion, I became as incomprehensible to the men of Pera, as if I had told a Chinese I disliked stewed dog.

They will even argue the point with you, if you press them closely, and maintain that the flea is like the elder Mirabeau—the friend of men. They will tell you that fleas keep up an irritation on the skin which is highly beneficial in a hot country, and prevents the accumulation of morbid humors. On my remonstrating also with an hotel waiter about finding them constantly in the bread (some baked and some alive) that individual, who spoke all the languages of the world in bad French, assured me the baker had a superstition about them, and thought them lucky! Pumping him with a light hand, I found he was not quite free from the same idea himself, and that it obtains generally throughout the country. He said, that to allay the irritation they occasioned, was at all times a pleasing occupation; that it was to be remarked, no flea ever bit a man in a dangerous place or injured his eye, or his ear, or opened an artery; therefore fleas, he argued, were the friends of men. He did not know (nor do I) what many of the Perote gentlemen would do, if it were not for the unfailing entertainment supplied by fleas.

He believed they kept people who had nothing to do out of mischief. He said that the courteous catching of a flea upon the person of another, offered a frequent and pleasant opportunity of commencing a conversation, or beginning an acquaintance.

That acquaintances so formed had often ripened into warm and lasting friendships. He had even known more than one instance of Perote marriages brought about by a cheerful and inoffensive gallantry of this kind. He was much surprised at the unjustifiable anger of an English lady at dinner, upon whose shoulder he had succeeded in catching a flea by an adroit movement of his left hand, while his right was occupied in presenting her a dish of kid stuffed with chestnuts. She screamed, and her gentleman threatened to horsewhip him. He confessed his feelings were hurt and his reason confounded by this behavior on the part of my country people. No Perote lady would have raised her eyes from her plate during such an occurrence.

I endeavored to soothe him by saying we were a people who lived in an insupportable climate, and to whom, therefore, the utility of the flea was comparatively unknown; but he would not believe it. He could not bring his mind to bear all at once on a fact which appeared to him so remarkable. I was like the Christian knight who told an African king that he could ride his horse dry-footed over some of our rivers in winter, and who was immediately bow-strung.

I remember a personage of no mean rank once calling my attention specially to see him hunt and kill two fleas, who were reposing together on the linen cover of a sofa. He began by rousing them into flight with the golden point of his pencil, and then pursued them in a state of the liveliest excitement for some minutes. (He had a long white beard, and was a man of an august presence.) At length he ran down his leg, and taking them in the usual way between his finger and thumb, finally slew them upon the pipstick of a brother sportsman who offered it spontaneously for the purpose.

GLEANINGS.

Live virtuously, and you cannot die too soon nor live too long.—*Lady Rachel Russell.*

He who says there is no such thing as an honest man, you may be sure is himself a knave.—*Bishop Berkeley.*

A coquette is said to be a perfect incarnation of Cupid, as she keeps her beau in a quiver.

What is a lamp-post after the lamp has been removed?—A lamp-lighter.

A young lady says that, "if a cart-wheel has nine felloes attached to it, it's a pity that a girl like her can't have one."

"What is that dog barking at?" asked a fox, whose boots were more polished than his ideas. "Why," replied a bystander, "because he sees another puppy in your boots."

An impatient puppy at a wedding party the other day, after an awful silence, suddenly exclaimed, "Don't be so unspeakably happy."

"Wife," said a man, looking for his boot-jack, "I have places where I keep my things, and you ought to know it." "Yes," said she, "I ought to know where you keep your late hours."

A gentleman rode up to a public-house in the country, and asked, "Who is the master of this house?" "I am, sir," replied the landlord; "my wife has been dead about three weeks."

A cobbler in Mobile, who also professes to teach music, has the following sign over his door:

"Delightful task to mend the tender foot,
And teach the young idea how to flute."

INTERESTING TO GEOGRAPHERS.—Why did Robinson Crusoe suppose the desolate island on which he was cast away to be inhabited?—Because he saw several coves about the rocks, and met with a great swell on the beach.

RUSSIA AND TURKEY.—The following is stated to be a prophecy taken from an old volume of predictions written in the fifteenth century:

In twice two hundred years, the Bear
The Crescent will assail;
But the Cock and the Bull unite,
The Bear shall not prevail.

In twice two hundred years again,
Let Ishmael know and fear.
The Cross shall stand, the Crescent wane,
Dissolve and disappear.

Railway Travelling in Russia.

We proceeded, bag and baggage, to the station of the Moscow Railway. (Our one true start daily; and the hour at which this most important event takes place is, or ought to be, eleven A. M. Travellers are commanded by the government to be at the station at ten precisely; and even then persons and our reasons for travelling, which is quite an unheard-of thing to put on an extra carriage for any number of passengers. Having arrived, therefore, at ten minutes before ten, to be quite sure of being in time, our luggage was seized by a soldier, police-man, or railway porter for the all wear somewhat the same uniform) and carried in one direction, while we rushed in another to show our passport for Moscow, to procure which we had been to three different offices the day before. Here the descriptions of our persons and our reasons for travelling, which I continued, being copied at full length, we were hurried to another counter, where we got it stamped; whence, catching sight of our baggage en passant, we sped on to the ticket-office, and then to the ticket collector's office, where we went through a few formalities, which ended in receiving a ticket to add to the number of those with which our pockets were now pretty well filled.

The anxiety of mind which such a variety of documents causes is not to be wondered at, when the contents of the ticket are considered. Ladies in Russia do not think of trying to carry their tickets in their gloves. We now betook ourselves to the waiting-room, which we should have thought we should have been detained in it so long that we got tired of admiring it. For an hour did the destined occupants of the train sit patiently on the benches, every man with head uncovered—for even a skull cap is an abomination to a Russian under a roof. Every man in uniform seemed to have the epaulettes on the platform, while the doops were rigorously shut against us unhappy civilians. At a quarter before eleven, however, they are opened—a general rush follows, and we are hurried through the barrier, the door hinges behind us. We are to be sup here, as we are through with people, waving their adieus as ardently as if we were booked for Australia. A bell, a whistle, and a sort of dull attempt at a scream, are, as in more civilized parts of the world, the signal for starting; we are to be behind us, and waving pocket handkerchiefs behind us, and in the course of ten minutes, find, to our satisfaction, that we have increased to fifteen miles an hour. We have hardly done so ere we have arrived at a station. Everybody rushes out to meet us, and we are to be sup here, as we are through with people, waving their adieus as ardently as if we were booked for Australia. A bell, a whistle, and a sort of dull attempt at a scream, are, as in more civilized parts of the world, the signal for starting; we are to be behind us, and waving pocket handkerchiefs behind us, and in the course of ten minutes, find, to our satisfaction, that we have increased to fifteen miles an hour. We have hardly done so ere we have arrived at a station. 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